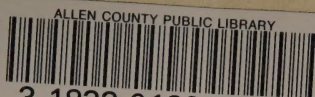


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A HUNDRED YEARS
OF
METHODISM IN IOWA
1833-1933

THOS. P. POTTER

Allen County Public Library

A HUNDRED YEARS OF METHODISM IN IOWA—1833-1933

Thos. P. Potter

In February of 1833, at the close of the Black Hawk war, Iowa, then the Black Hawk Purchase, was acquired from the Indians. On June 1st, 1833, the Purchase was opened for settlement by the whites. At the session of the Illinois Conference held at Union Grove on September 25th, three months and twenty-four days after the opening, Barton Randle and John F. Mitchell were appointed to Galena and De Buque Mission. At the session of the Missouri Conference, held on September 16, 1835, J. H. Rubel and J. W. Dale were appointed to Burlington. At the Illinois Conference, held at Rushville in 1836, H. W. Reed was appointed to Dubuque, George Smith to Maquoketa, Chauncey Hobart to Rockingham, Norris Hobart to Burlington and D. E. Cartwright to the Iowa River Mission, (now Muscatine). In 1834, Galena and DeBuque reported 130 members. In 1837, Dubuque reported 45 members, Maquoketa 78, Rockingham 55, Burlington 215 and Iowa River Mission 70, a total of 463 members.

It is not the purpose of this story to relate how "Westward the Empire took its way" in the new territory, for that has been well told by the Historians, both of Church and State. Neither is it the thought to tell, at this time, the years when the different Counties were represented in the list of Appointments, though that would be of interest. Suffice it to say that, as the settlers pressed on to the west, the Methodist Preacher followed the newly broken trails, bringing the Message of the Gospel to the farthest frontier.

In 1833 the work in Iowa was in the Illinois Conference; in 1835 in the Illinois and Missouri, though the General Conference of 1836 placed Burlington in the Illinois Conference. In 1839 the Iowa District was formed, with Henry Summers, Presiding Elder, and seven appointments. In 1840, the Rock River Conference was organized, with two Districts and fourteen appointments in Iowa. In 1843, the first Annual Conference was held in Iowa at Dubuque. In 1844, the Iowa Conference was organized at Iowa City, with 37 men appointed to work and 5463 Members. Nine men were admitted to the Conference on Trial, two were ordained Deacon and two Elder. The Upper Iowa Conference was organized at Maquoketa in 1856. In the two Conferences, 198 men were appointed to work, and there were 24,186 members, 4634 Probationers and 335 Local Preachers. Thirty-two men were admitted on Trial, 20 ordained Deacon, 3 Elder, and 6 were Located. In 1860, the third Conference, the Western Iowa, was organized. In that year, there were 284 men appointed to work and there were 34,679 members, 6,058 probationers and 490 Local Preachers. Thirty men were Admitted, 17 ordained Deacon, 25 Elder, 10 Located, 1 Withdrawn and 2 Deaths. In 1864, the Western Iowa was changed to the Des Moines, and the German work, which had been a part of the English Conference, was organized as the North-west German Conference. In 1872 the Des Moines Conference was divided, and the North-west Iowa was organized. In 1880, the North-west, later the Western Swedish Conference was organized, with six Charges in Iowa. In 1890, the Norwegian and Danish Conference began, with four appointments in the state. The three or four Colored Churches became

a part of the Central Missouri Conference. This gave the state four White English Speaking Conferences and work in three Foreign Speaking and one Colored Conference. In 1932, the Iowa and Des Moines Conferences were merged.

It is the story of the work of these Conferences that is to be briefly told, from the first report in 1834, when Galena and DeBuke Mission reported two Preachers and 130 members, and Dubuque reported one Preacher and forty members in 1835, down to the reports for 1932. The record is far from being complete, because until 1859, only the membership of the Charges was reported. From time to time the General Conference enlarged the scope of the reports, until today we have a comprehensive, though not complete Statistical Report.

I am fully aware that there are many who say that Statistics are DRY, that they have no story to tell. One of our poets has said:

"To him, who, in the love of Nature holds
Communion with her visible forms,
She speaks a various language."

So, to him whose ear is attuned to catch their meanings, Statistics tell a most thrilling story. Church Statistics are the tangible records of the activities of a Church, in a given town, state or nation, by means of which there can be estimated the intangible work that has been done by the Church. They are not merely figures, but the records of the life and activities of the Church. When, in 1857, the two Conferences reported that 1,232 children had been Baptized, it meant much more than the setting down of the figures. For it really meant that the parents of these 1,232 children were anxious that their children should be connected up with the Kingdom of God, that the benefits of the Church might be theirs, that the restraining and life-giving influences of the Church might be about them, and gave to the Methodist Churches in these new settlements, the privilege and the responsibility of this nurture. When, in the same year a report was made of the Sunday School work, it was more than mere figures, for it tells us that in 465 settlements in the new state, 26,898 men, women and children spent a portion of an hour each week in the class study of the Bible. And I want here to bear personal witness to the influence of the Sunday School upon my own life. In 1895, I began work for a firm in Clinton. One day the senior member of the firm said to me, "Tom, where do you go to Sunday School?" And I had to admit that I had not been going. He said, "I am Superintendent at Bowman Church. I wish you would come to our School." I had never attended Methodist Sunday Schools, but being anxious to please the man for whom I was just beginning to work, I told him I would come, little dreaming of what the result would be in my life. I was a trial to Martha, the wife of Francis Xavier Miller, the Pastor at Bowman. But she was patient with me, and God was having a chance at my life that He had not been having before. Quietly He was working in my heart, and it was very natural when the Decision time came on February 3rd, 1897, that in that Church I should quietly open my heart and invite the Lord Jesus to come in and dwell with me. I want to pay tribute to the great host of Sunday School teachers who knew nothing of Psychology, and little of Pedagogy, but much of Heartology, and who

patiently planted in the hearts of the children the Word which would be "A lamp unto their feet and a Light unto their pathway."

So it is with the finances of the Church. In 1857 the two Conferences reported 187 Churches and 75 parsonages, valued at \$490,000. They were not elaborate, the Churches averaging \$2,300 and the parsonages \$775 each. But they were the investment of Pioneer people that there might be a place where, as Rosie of the Prayer Gang at Marcy Center, Chicago, said later, "People might come and learn about Jesus. Amen." The same year it was recorded that the Churches gave \$8,727 for the Benevolences or "Sharing with others" of the Church. In those early days, as in our own day, the Church was the one organization that was willing to share not only its organization, but also its resources that others might have the privileges that were theirs. In 1880 the first report of Ministerial Support showed that \$316,140 was paid for the support of Pastors, District Superintendents, Bishops and Conference Claimants. Critics of the Church declare that this money was expended for their own pleasure and benefit, but this is not true. If the Church was conducted only for the benefit of its members, there would not have been the growth there has been and the Ministers would not have travelled trackless prairies and forded bridgeless rivers and faced the dangers of the winter blizzards if their message had been only for those who were already members. The money that has been expended for Churches and parsonages, for current expenses and Ministerial support is the investment of the membership of the Church in the moral and spiritual welfare of the community.

In finances, in membership and in the personnel of the Conferences, let us trace the development of Methodism in the state thru such periods as the statistics are available.

In 1880 the first report of Ministerial Support shows that \$316,140 was paid. In 1890 this had grown to \$518,000; \$666,000 in 1900; \$864,000 in 1910; \$1,580,000 in 1920 and \$1,670,000 in 1930, or a total investment from 1880 to 1932 of \$49,405,671, for the Preaching of the Word that giveth life. The largest payment was that of \$1,721,496 in 1921.

In 1880 the first report was made of the amounts paid for building and improvements and on debts. In this year the Churches invested \$162,000 for these purposes. In 1914 the high mark of \$941,083 was reached with a total reported for the fifty-three years of \$24,511,149. In the same year Current Expenses of \$50,216 were reported. These expenses reached the peak of \$907,046 in 1929, with a total of \$14,392,036. In the fifty-three years Ministerial Support, Paid for Building and Improvement, on Debt and Current Expenses have been reported, Methodists of Iowa have contributed \$88,308,856, in addition to their taxes, for the upbuilding and betterment of the state.

As soon as the pioneers had built their rough log cabins, their attention turned to the erection of the House of Worship. The first sermon was preached in De Buque on November 6, 1833, in the tavern of J. M. Harrison. In the spring of 1834, Randall undertook the erection of a hewn log house, 20x26 feet in the clear, four twenty-light and one twelve light window. Cost estimated for completing in good style, \$255." Work was begun June 23, 1834 and on July 25 it was recorded "Raised the Meeting House with a few hands and without any spirits of any kind." A two days meeting was held as soon as the Church was completed. The happy Randall explained, "Well done! To collect

money, build a splendid meeting-house and pay for it, hold a two days meeting and receive twelve members, all in four weeks. Oh, it was the Lord's doing. Let Him have the Glory! Amen."

The members of this first class at Dubuque in 1834 were: John Johnson, Leader, Susan Johnson, Woodbury Massie, Susan Massie, Robert Bell, William Hillery, Susan A. Dean, Abigail Wilder, Mary Ann Jordan, Patrick Smith, Frances Anderson, Mrs. Charlotte Morgan, (Colored).

So it was in all the new settlements. First the home and then the Church. When Churches and parsonages were first reported in 1856 there were 187 Churches, valued at \$431,800 and 75 parsonages, valued at \$58,300. In 1900 there were 1,461 Church buildings. Since then, because of merging of Churches, thru better methods of transportation, the number has dropped to 1,046 in 1932. The average value of the Churches ranged from \$2,300 in 1856 to \$14,000 in 1932. The 75 parsonages of 1856 became 751 in 1920 and 727 in 1932. The average value of \$775 in 1856 grew to \$4,000 in 1930.

The report for 1932 shows \$2,686,111 paid for Ministerial Support; \$718,211 for Building and on Debt; \$978,579 for Current Expenses; and \$129,999 for Sunday School expenses, a total expense account for the year of \$4,512,900. This was paid in a year of depression by 196,238 members or a per capita payment of \$23 per member. There were in 1932, 1,046 Churches valued at \$14,287,000; 727 parsonages with a value of \$2,757,900 with \$548,000 of other properties, endowments, etc.—a total investment of \$17,592,900 with an indebtedness of \$1,213,500 or a net value of \$16,379,400.

After the building of the home and the Church, the minds of the pioneers turned at once to the question of higher education, that their children might have the best possible preparation for life. In 1841 a few men in Mt. Pleasant began talking of a College. In 1842, public meetings were held, an association was formed in 1843. In 1844 the new Iowa Conference was asked to adopt the school which was done in 1850. When the Upper Iowa Conference was organized in 1856 Cornell College, Upper Iowa University and Epworth Seminary knocked at her doors and were received as members of the new family. In 1867 Simpson College was founded, in 1873 the German College at Mr. Pleasant, in 1890 the University of the Northwest at Sioux City knocked at the doors of Northwest Iowa Conference. The name was later changed to Morningside College. There was, also, a German College at Charles City and for twenty years a Seminary at Albion. Today there are four colleges, Iowa Wesleyan, Cornell, Simpson, Morningside with property and endowment valued at \$11,819,400. We have three hospitals, Iowa Methodist at Des Moines, St. Lukes at Cedar Rapids and Methodist at Sioux City, with a net property and endowment value of \$1,797,700. There is still to be added the Baby Fold at Dubuque, value \$48,000, the Home for Business girls at Des Moines, value \$25,000 and the Esther Home for girls at Sioux City, value \$60,000. This gives a total net investment in property for the service of others of \$30,129,800.

In 1857 the first report of Benevolences was made. In the 76 years that have passed, the Churches in Iowa have contributed to the Benevolences, now included in World Service, the Children's Day Fund, The Women's Foreign and Womens Mome Missionary Societies an aggregate of \$16,781,066. In addition to this sum, contributions have

been made for Education, Hospitals and Homes, District Missions, etc., which for the year 1932 amounted to \$129,337.

The first Sunday Schools were reported in 1852 with 181 schools and an enrollment of 10,322. The largest number of schools was 1,416 in 1900 with the largest enrollment, 196,701 in 1920. In 1932 the report shows 1,005 schools with an enrollment of 195,717 with Sunday School expenses of \$129,999. In 1909, 40,186 members of the Epworth League and the Junior-League were recorded with 20,636 in 1932.

While the financial reports show the interest of the Church in the mechanics of her work and her willingness to make investments in the moral and spiritual welfare of the state, these are but the mechanics—the tools with which to do the real work of the Church, the saving of men and women and boys and girls to the Kingdom of God and their growth in the life of the Kingdom.

In 1852 the first record was made of the Preparatory Members on roll when there were 2,174 recorded. The high mark of 7,510 was reached in 1890 with 3,344 reported in 1932. In 1857 the first reports of Baptisms were made with 1,232 children and 1,005 adults baptized. The high mark of children baptized was reached in 1925 with 6,455 and a total for the 76 years of 206,597 with 4,718 in 1932. This means that around the lives of 206,597 children, the hallowing influences of the Church were thrown and they grew up with a contact with the Church of the Lord Jesus. The largest number of adults were baptized in 1915, 11,139, with a total of 341,762 and 3,056 in 1932.

This means that in 76 years, Methodist Preachers in Iowa have administered the Sacrament of Baptism to 548,359 persons or an average of 7,215 per year. In 1913, 9,606 Preparatory Members were received. The high mark of 18,031 was reached in 1915, with 5,144 in 1932, and a total for the twenty years of 187,622. Beginning with 274 Deaths of Members in 1857, a total of 95,189 have been reported as having been transferred from the Church Militant to the Church Triumphant. The largest number was 2,531 in 1904.

Before we come to the report of Membership, there is one item that speaks so loud and clear that we are silenced as we think of it—the record of the Non-Resident Members. These are the people who have walked with us in other days, who have not transferred to other Churches; who may have moved their families, but not their membership; who may live in the same community as before, but who have transferred their interests to other things than the Kingdom of God. Whose fault is it that they have gone out from amongst us and walk no more with us? It is their fault. Yes, in part, but it is also your fault and my fault, is it not? Are not these the men and women, the boys and girls of whom Our Father said to us, 1st Kings 20:39 and 40, "Keep this man"? Must we say with the Prophet, "As thy servant was busy here and there—they were gone?" We were busy here and there—with things and things—and we let the choice ones, men and women, boys and girls, slip away from us and from the Kingdom. In 1912 the first report was that there were 8,737 non-residents or about six to every 100 members. Since that report we have been very busy—we have been doing many things—good things. We have worked out better plans, as we think, we have received 187,622 preparatory members—thank God for that, but we must face the fact that the 8,737 non-

residents have increased to 29,931 or an increase of 243% or 15 to every 100 members.

In 1834, Galena and De Buke Mission together reported 130 members. In 1835 De Buke reported alone with 40 members. In 1840 with a population of 43,112 in the Territory, there were 1,574 Methodist members or 3.65 per 100 of the population. In 1850 the population had increased to 192,214 and the membership to 11,229 or 5.84 per 100. In 1860 there were 674,913 residents and 34,679 Methodists or 5.14 per 100, a slight decrease in the percentage of Methodists which carried on thru the next two decades of rapidly increasing population when the Church was not able to keep pace with the rapid influx of settlers. In 1870 there were 1,194,020 people in the State of whom 52,971 were Methodists or 4.44 per 100. In 1880 the population had increased to 1,624,615 with 69,011 Methodists or 4.25 per 100. In the next ten years 1890, there was an increase of 18% in population with a total of 1,912,297 while the Methodists increased 45% to 99,935 or 5.23 per 100. In the decade 1890-1900, the population increased 17% and the Methodists 44% with 143,440 Methodists in 2,234,858 residents or 6.42 per 100. In the next decade, 1910, there was a decrease of 10,000 in the population to 2,224,771 and an increase of 4,465 Methodists to 152,905 or 6.87 per 100. In 1920 with a population of 2,404,021, an increase of 8% the Methodists numbered 192,187, an increase of 25% or 8 per 100. In 1930, the last year of Census record, the population had increased 2¾% and Methodist members 3¼% for a total of 198,486 Methodists in a population of 2,470,939 or 8.03 per 100. In the 90 years since the first Census was taken in the state, the population has increased from 43,112 to 2,470,929, an increase of 2,427,878 or 5.631%. In the same years the number of Methodists increased from 1,574 to 198,486, an increase of 196,912 or 12,510%. Over and over the charge is made that the Church has not kept pace with the increase in population, that the Church is losing ground, that she will soon have to give up. But this is not true of our Church in Iowa, or in the nation, for in Iowa, for every increase of 100% in population, there has been an increase of 222% in the number of Methodist members.

The records that have been written tell but a small part of the work that the Church has done thru the years. They are but the tangible record of the activities of the Church that indicate the intangible, un-recordable work that has been done. If it had not been for the restraining, regenerating, rebuilding power of the Gospel as presented by the Churches, the lawlessness and drunkenness of the first days would have increased until "Iowa, the Beautiful Land" would have become a desolation. But thru the work of the Churches, owned and blessed of God, the "Beautiful Land" of the Indians has continued as the Beautiful Land of the pioneer and his descendants. Stronger even than the restraining power of the Law of the State has been the Transforming power of the Gospel, as men have been turned from "sin unto righteousness and from the power of Satan unto God." Thru the years hearts have been comforted, homes have been brightened, inspiration and aspiration have been given to young people—strength and vision to the middle aged—comfort and cheer to the aged. The Church has rejoiced in the building of homes and the welcoming of little ones—has shared the joys and sorrows of all ages, and when sorrow has come into the home, the Church has brought its message of comfort and con-

solation and has pointed the way to the better days ahead in our Father's care. There have been so many unrecordable ministries that, as we pause and consider them, we exclaim with the hymn writer, "The half has never yet been told."

While we rejoice at the results of this Century of effort in Iowa, we must not lose sight of the fact that the increase in the last decade is small, or of the further fact that the first two years of the present decade show a decrease of 1% in the Full Membership of the Church. While the records of the Century show a strength and virility in the Church, the growth from 1840 to 1890 was 6,250% while in the last 40 years, it has been only 100%, and in the last ten years only 3¼%, and a decrease in the last two years. Is it not well for us to look at the record we have written for the last year and if it is not satisfactory, to seek for the cause and the cure?

A study of the records of the three English Speaking Conferences for 1932 shows that of the 660 charges,

113 or 17% reported no children baptized.

250 or 38% reported no adults baptized.

253 or 38% reported no Preparatory members received.

399 or 60% reported no Preparatory members on Roll.

187 or 28% reported none received from Preparatory Membership or on Confession of Faith.

138 or 21% reported none received by transfer.

278 or 42% reported a decrease in Full Membership.

For the same year the three Conferences showed:

A decrease of 370 in the number of Children baptized.

A decrease of 831 in the number of Adults baptized.

A decrease of 1,786 in the number of Preparatory Members received.

An increase of 80 in the number of Preparatory Members on Roll.

A decrease of 1,868 in the number received from Preparatory Membership and on Confession of Faith.

A decrease of 1,523 in the number received by transfer.

A decrease of 2,304 in the number of Full Members.

A decrease of 1,384 in the number of Non-Residents.

In the midst of our joy over the work of the Century let us face our record squarely and seek to find the reason for the blanks and the decreases. Is it because "the Lord's arm has been shortened that He cannot save?" Is it because men have so changed that they do not need to be saved? Were men's hearts closed to God because of the depression? The records do not seem to indicate this, but rather that there has been a larger interest in Spiritual things. When the house of cards that we had builded about ourselves began to totter and to fall, men have turned to the things which abide. Have we taken advantage of these days to bring the Gospel to needy folks as we minister to them in temporal things? Jesus said "Heal the sick and say unto them that the Kingdom of God is come nigh unto them." Have we done the one thing and left the other, the more important one undone? Have we known in our own hearts that "Christ Jesus came into the world to save sinners" and have we been giving forth that message? Have we known "whose we are and whom we serve?" Have we challenged our communities to "Come, taste (or test) and see that the Lord is Good?" Have we put forth a special effort to win folks or have we been content to do the "regular" work of the Church? Even in 1933

there have been successful revival meetings. Have we tried them? Have we challenged men for Jesus Christ?

It is our record and no one else can give the reason, why? If you are not satisfied with your part in the record, will you not covenant with God, as we enter upon the second century, that you will know Him, that you will be true to Him and that you will be the bearer of His message of Glad Tidings and Great Joy, the message of forgiveness of sins thru believing in Jesus Christ. We can change the decreases into increases. We can prove the power of His Gospel. We can bring men to know Him, and, by His Grace and with His help—WE WILL!

Back of the records that have been written have been the men, who, with the co-operation of a host of unnamed laymen, have been the leaders in the work of the Church thru the century. We bring loving, loyal tribute to the men who crossed trackless prairies, blazed new trails, forded streams, braved the perils of storms that they might bring the comforts of the Gospel to the farthest outpost. These were the foundation builders. Equally necessary was the work of the men who have followed them thru the years, building upon their foundations and enlarging their borders. Equally important is our task today of strengthening the cords and lengthening the stakes that more may be brought under the influence of the Gospel. The Fathers had to endure physical hardships—their sons must meet the complex life of this generation and win it for Christ. And who shall say which task is the harder? Let us pause for a moment in tribute to the memory of our Brothers who counted not their lives dear unto themselves if they might but finish their course with joy and the ministry which they had received of the Holy Ghost. They have rested from their labors and their works do follow them. They have labored and we have entered into their labors. There is another company whom we would honor today. Many of them were unknown beyond the borders of the circuits they served, but not one has been forgotten in the Books of the Kingdom and we bring a tribute of love and respect and honor to the wives of Methodist Preachers who served gladly and well, tho they served, largely, in the background. The vast majority of Methodist Preachers owe a large measure of their success to be noble women whom God gave to be helpmates to them. Unknown, perhaps, among men, but how well known and how truly welcomed in our Father's Kingdom because of their loyal service.

Briefly, let us look at the record of the personnel of the Conferences and at thumbnail sketches of some of the men. Until 1844, Iowa was a part of Illinois and Rock River Conferences. The foreign speaking Conferences covered two or more States so it is not possible to distinguish those who came from Iowa, except in the number of men appointed to service in the state.

Since 1844, 2,492 men have been admitted on Trial in the Conferences. The largest number in a decade was from 1891 to 1900 when 399 men were admitted. The smallest number was 196 from 1921 to 1930. Critics of our Church have sneeringly declared that anyone can be a Methodist preacher. We have not placed as much emphasis upon a trained Ministry as upon a called Ministry. Our doors have been open to every man who has felt the call of God to the telling of the good news. Men have entered our Ministry who were not qualified for the work but in the vast majority of cases, they have sensed their lack and have

either asked to be discontinued before they have been admitted into Full Membership or having entered that relation, have asked to be located. In 1880 the first report was made of those who were discontinued or located at their own request. Since that year, 1,623 have been received on Trial and 230 have been discontinued and 242 located at their own request, a total of 472 or 29% who have admitted that they were not qualified to do the work of our Ministry. There has always been the open door to our Ministry, to enter or to leave. From 1844 to 1880, 202 were reported as Located, most of them at their own request. From 1881 to 1932, 41 have been located by action of the Conference. From 1868 to 1888, 38 men withdrew from our Ministry, most of them to enter the Ministry of another Church. Since 1881, 125 have withdrawn to enter another Ministry and 29 have been permitted to withdraw. Since 1844, 25 have been expelled from our Ministry. Of the 12 who walked with the Master in Galilee, one betrayed him, while of the 2,492 who have offered themselves for the Ministry in the Conferences of Iowa, only one out of 46 has been expelled from our ranks or been permitted to withdraw. Since the organization of the Iowa Conference in 1844, 1,991 have been set apart to do the work of a Deacon and of this number 1,849 have been ordained as Elders in the Church of God.

Because of the health of the Preacher or his family, or because of some emergency that has arisen, men have stepped aside for a few years and have taken a supernumerary relation. The largest number in any decade was 62 in 1890 with 11 in 1932. Other men have been broken by disease or weakened by the labors of many years and have been promoted to the Retired relation. The largest number was 194 in 1920 with 181 in 1932. From one Preacher in Iowa in 1834 the number of effective men appointed in the Conference increased to 750 in 1900 with 629 Conference Appointments and 95 supplies in 1932. The first Itinerant to die in Iowa was John H. Ruble, a member of the Missouri Conference. He died April 14, 1836 and his body lies in the old cemetery in Mt. Pleasant. He was, also, the first Itinerant to marry in Iowa, being united in marriage with Miss Diana Bowen in February 1836. Since the recording in 1847 of the death of W. W. Knight who joined the Iowa Conference on Trial in 1844, 765 of our Brethren have rested from their labors and their works do follow them. They labored and we have entered into their labors.

We pause for a moment to pay our tribute of respect and honor to the memory of these men and their wives, who literally gave themselves to the building of the Kingdom.

Hail to the Preachers of Iowa State,
Hail to the Parsonage workers too,
Whom neither heat nor cold could stop,
Determined fully their work to do.

Trackless prairies nor raging streams,
Summer's heat nor winter's cold;
Dangers from foes both red and white
Could check the work of the preachers bold.

Dauntless and fearless and tireless too,
They hastened to settlements far and near;

Thinking of naught thru the passing days,
But bringing Good news to the Pioneer.

Westward the Empire took its way,
Westward the Preacher followed on;
Slowly then faster the tide flowed in,
Till the vacant spaces all were gone.

Homes were built on the virgin land,
Soil was broken and crops were grown;
And then the Churches they quickly built,
That the Seed of the Kingdom might be sown.

Home and Church worked hand in hand,
Moving forth spite of sin and strife;
Then Colleges soon began to appear,
To train their youth for the larger life.

The Fathers toiled thru the heat of the day,
Laying foundations both deep and strong;
When sorrow and trial and hardships pressed,
They eased their burdens with a song.

They sang of the love of a Savior Dear,
They sang of the Joy of Sins forgiven;
They sang as wanderers come back Home,
They sang as they entered the gates of Heaven.

The Fathers rested, their work well done,
They gave their work into other hands;
To build and strengthen the Kingdom at home,
And carry the message to other lands.

Their sons carried on thru the years between,
Telling the story again and again;
They saw the State increase and grow,
They saw the Church make a greater gain.

And so the work has been carried on
By Father and Son and by Grandson, too—
A greater Church has been builded up
And a larger task is ours to do.

We dare not fail in our given task!
We dare not falter, but carry on!
We must keep faith with our honored dead!
We must prepare for those coming on!

We will not fail the task that is ours!
We will preach Christ to the Sons of men!
We will bring men unto Christ our King!
And hear the songs of gladness again!

Hail to the Christ of the conquerinng Host!
Hail to the workers who've journeyed on!
We pledge ourselves unto them anew
To Preach Christ's Gospel til life is done!

It is utterly impossible to even mention the names of all who have achieved distinction in the State and Denominational work of the Church, or even to give a complete list in the items included, owing to the lack of a file of the Minutes of the different Conferences, but there are some names that stand out in the work of the Century that should not be omitted. Full apologies are made to all those whose names should be included in the lists.

Among the 2,492 men who were received on Trial since 1844, and the others who have been transferred into the Conferences, there are family names that are found four times or more in the lists. In the list of fours we find Bretnall, Brooks, Evans, Grant, Hawn, Hestwood, Jones, Jordan and Potter. The names of Davis, Hughes, Mitchell, Thomas, Williams and Wilson are found in the list of fives. Baker, Ellis and Moore are recorded six times, Thompson seven times, Brown and Young eight times each, Miller twelve times and Smith thirty-four times.

Critics have ever been ready to declare that "Methodist Preachers' boys do not make good", many have been glad to proclaim that Preachers' boys and girls are the worst in the community. In one of our communities, an Official Member said to H. O. Pratt, "Dr. Pratt, why is it that the Preacher's boys are the worst in the community?" "Don't you know why that is?" asked Dr. Pratt, with a smile. When answered in the negative, he replied, "IF they are the worst boys in the community, it is because they have to associate with the sons of members of the Official Board." No further questions were asked. It is, therefore, of interest to record the names of families where three or more members have been Preachers, Missionaries or Preachers' Wives, one or more of whom have served in Iowa. Among these families will be found the following whom we delight to honor:

Albertson—Henry, Cyrus and Jimmie.

Artman—Charles, son Harry W. and grandson Donald.

Atchison—Hugh Dowling, his father and two brothers.

Baker—W. N., C. E. and E. A., brothers; a sister, Mrs. L. A. Bradford and Ralph, of the second generation.

Bassett—H. A. and T. S., brothers and Mrs. Ida Bassett Clearwater, a sister.

Bretnall—John, and three sons, S. C., F. W. and G. H.

Brooks—L. C. in Ohio and three sons, A. A. and W. M. in Iowa and M. C.

Clinton—John W., his son DeWitt and his grandson, John D.

Faris—W. A., Supply Pastor and two sons, Leslie, a Supply and H. W.

Gable—A. W. and two sons, A. B. and J. P.

Gilbert—A. B., E. E. and George.

Grant—Ailsey R., A. Raymond, a son, one son in the Congregational Ministry and nephews.

Henke—E. W. and two sons, F. G. and A. W.

Hotchkiss—R. V., N. L., Harold, and Miriam, a Supply Pastor.

Hughes—Thomas B. and two sons, Edwin Holt and Matthew Simpson.

Klaus—John H., a son Armand, a Missionary, and a brother William

McDade—E. W. and two sons, E. C. and Paul.

Maggee—J. C., two sons, J. R. and J. B. and a grandson, J. H.

Mahood—J. W., H. W. L. and E. R.

Richards—C. A., Will and Charlie.

Soule—W. W., A. B. and L. W.

Stuntz—Homer Clyde, two sons, Missionaries, C. B. and Hugh, and a daughter, Mrs. Clara Stuntz Hunter.

Walker—J. T., son J. B. and a daughter, a Pastor's wife.

Witter—W. J., E. E. and Joshua.

Wolcott—W. A., a son, J. D. and a daughter in the Mission Field.

Methodist sons and daughters of Iowa have been found in every field of activity in the Church and state. In the Civil War, Methodist Preachers were found in the ranks as Privates, as Officers, as Members of the Christian commission and as Chaplains. In the World War they served in the same capacities and as Y. Secretaries. Our sons and daughters have served in Korea, China, The Phillipines, India, Burma, Malaya, Africa, Mexico and South America. The pioneers builded their homes, then their Churches, and then their colleges. So we are not surprised to find that a large number of Methodist Preachers have found their life-work as Professors in, and Presidents of Colleges, not only in our own state, but also in the Nation and in the Mission Field. Because of their success at home, Iowa Methodist Preachers are to be found in the leading pulpits in nearly every State in the Union, from Maine to California and from Minnesota to Florida. Iowa Preachers have been called by the Church at large to serve as Connectional Workers in Church Extension, Foreign Missions, Editor of the Methodist Review, The Sunday School Union, etc.

Since Bishop Thos. Coke was sent to America in 1784 by John Wesley to ordain Francis Asbury and consecrate him the first Methodist Bishop in America, one hundred and fourteen men have been set apart for the work of the Episcopacy. Of these, twelve were elected before the Iowa Conference was organized in 1844. Of the one hundred and two who have been elected since that time, and the forty-two elected since 1908, nine received a part of their preparatory training in Iowa Conferences, while we have had a part in the perfection of others as they have presided at our Conferences or have dwelt amongst us. In the order of their election, these nine whom the General Conference has honored by election to the Episcopacy are:

Wilson Seeley Lewis—Pastor Upper Iowa; President Morningside College, Northwest Iowa—elected Bishop 1908, residence China. Died August 24th, 1921, aged 64 years.

Edwin Holt Hughes—Pastor Iowa Conference, President DePauw University—elected Bishop 1908. Areas, San Francisco, Boston, Chicago and Washington, residence, Washington, D. C.

Homer Clyde Stuntz—Pastor Upper Iowa; Missionary in India; Superintendent of Missions, Phillipine Islands; Secretary Board of Foreign Missions—elected Bishop 1912. Areas, South America and Omaha. Died June 3, 1924, aged 66 years.

Thomas Nicholson—Pastor Michigan Conference; Professor Cornell College; President Dakota Wesleyan; Secretary Board of Education—elected Bishop, 1916. Areas, Chicago and Detroit. Chief Pastor Emertitus, 1932. Residence, Mount Vernon, Iowa.

Matthew Simpson Hughes—Pastor, Iowa Conference; Pastor, Southern California Conference—elected Bishop 1916. Portland Area. Died April 4, 1920, aged 57 years.

Eben Samuel Johnson—Pastor and District Superintendent Northwest Iowa—elected Bishop 1916. Residence, Capetown, Africa.

Titus Lowe—Pastor Pittsburgh Conference; Missionary in India; Pastor Upper Iowa Conference; Pastor Nebraska Conference—elected Bishop 1924. Singapore and Portland Areas. Residence, Portland, Oregon.

Edwin Ferdinand Lee—Pastor Upper Iowa Conference; Missionary Phillipine Islands; Chaplain World War; District Superintendent Singapore—elected Missionary Bishop 1928. Residence Singapore, Straits Settlement.

Junius Ralph Magee—Pastor Northwest Iowa; Pastor New England Conference; District Superintendent Pacific Northwest Conference—elected Bishop 1932. Residence St. Paul, Minn.

At the General Conference, held in Minneapolis in 1912, the third Bishop from Iowa, Homer Clyde Stuntz, was elected. One evening four Iowa men were walking to their rooming places; Homer Clyde Stuntz, Thomas Esgate Fleming, Frederick Carl Witzigman and the writer. The newly elected Bishop turned to Dr. Fleming and said, "Fleming, will you do me a favor?" Dr. Fleming answered, "Certainly, what is it?" Bishop Stuntz said, "On the first Sunday after my Consecration they want me to go into Michigan, dedicate a big Church and raise a lot of money. But I don't want to go. That is not a Bishop's business. I want to go to Chelsea, on your District, where twenty-nine years ago I was a Local Preacher Supply Pastor, and preach to the people. That is a Bishop's business. Have I your consent?" Dr. Fleming answered, "You have on one condition; that you administer the communion as you go around the Circuit." And so it was that Bishop Stuntz, on his first Sunday as a Bishop, preached at the three points on the Chelsea Circuit in Iowa. I saw him on Monday night and said, "Brother Stuntz, did you have a good time yesterday?" "I had a great time, Thomas. Every house, two school-houses and a Church, was crowded. But they got me at Chelsea in the evening. I was administering the Communion and saw two men and two women coming up the aisle. My mind went back over the twenty-nine years and I saw a wild, rough, wicked young farmer lad, coming up the aisle and kneeling at the Altar as he surrendered his life to Christ. And now he was coming with his wife and his grown son and daughter, up the same aisle, to kneel at the same Altar, to receive the Communion at my hands. Potter, I couldn't stand it. It was too much. I had to sit down."

THOS. P. POTTER.

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